

CORNELIUS's *Character.*

A 4986. Je. 10.

S E R M O N

Preach'd

The LORD'S-DAY after the Funeral

O F

Mr. *Cornelius Thayer*,

One of the *Deacons* of the
first *Church* of CHRIST in *Boston* ;

Who died,

April 10. 1745. Ætat. 60.

By *Charles Chauncy*, D. D.

One of the Pastors of said Church.

Psal. xxxvii. 37. *Mark the perfect Man, and behold the
upright: For the End of that Man is Peace.*

B O S T O N :

Printed for D. GOOKIN in *Marlborough-Street*, over
against the *Old South Meeting-House.* 1745.

CORNELIUS, Chaplain.

S. E. R. M. O. N.

Preached

The Lord's Day after the Funeral

of

Mr. Cornelius Tupper,

One of the Deacons of the

first Church in Boston;



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Funeral SERMON, &c.

ACTS x. 1. 2.

And there was a certain Man in Cesarea, called CORNELIUS; — a devout Man, and one that feared God with all his House, which gave much Alms to the People, and prayed to God always.



IS an excellent Man we have here characterised to us. And the Character given of him we may be sure is just, as it was pen'd under the unerring Guidance of the SPIRIT of Truth. And 'twas put on sacred Record, not so much for his sake, as ours; not so much to do Honour to him, as to commemorate the Grace of God appearing in him, and to serve Mankind, by presenting to public View a most shining Example of pure and undefiled Religion before God and the FATHER.

This

This good Man is mentioned by Name, and express Notice taken of him, because he was a *good Man*, and his Life & Death, which Circumstances of his Life, might be gathered, profitable for Reproof, for Correction, for Instruction in Righteousness. — But I shall confine my self to his *religious* Character; as it is from what is said of him upon this Head, that we shall be let into a just Idea of that *dear* *Servant* of God, lately taken from us, who, for so long a Time, was an Ornament to his *Profession*, as well as *Office* in this *Church* of CHRIST.

The Character of CORNELIUS, as it is given in the Text, and some other Verses of the Chapter, may be comprised in this

I. His *Piety* towards GOD. *A devout Man, and one that feared GOD with all his House, and which prayed to GOD always.*

II. His *Charity* and *Justice* towards *Men*, together with his *good Reputation* in the World. *Which gave much Alms to the People.* It is added, v. 22. *A just Man, and of good Report among all the Nation of the Jews.*

III. His *Faith* in JESUS CHRIST, and *Profession* as his *Disciple*, of which Things we have a full Account in the latter End of the Chapter.

Accordingly, these are the *Heads* I shall briefly consider and apply as I pass along. The whole may be concluded with some Account of that *violent* *Death* gave rise to my Meditations on this Subject.

I. The *first* Thing observable in the Character of CORNELIUS, is his *Piety*. He is called a *devout Man*, in c. according to the Import of the Original [*εὐσεβής*], a pious religious

religious Man, a true Worshipper of the true God. He was born indeed of *Gentile* Parents; and, 'tis probable, they educated him in the *Superstitions* and *Idolatry* of the *Pagan* Nations. But these he renounced, and became a *Proselyte* to the *Jewish* Religion; acknowledging the *God of Israel* to be the true God, and worshipping him as such, according to the *Mosaic Institution*, with an upright Heart.

He did not worship he *knew not what*. His Devotion would then have been blind, and nothing better than *Superstition*. So the Apostle *Paul* told the *Athenians*, when he saw them paying their Devotions to an unknown Object. *Ye Men of Athens*, (says he, *Acts* 17. 22, 23.) *I perceive that in all Things ye are too superstitious. For as I passed by, and beheld your Devotions, I found an Altar with this Inscription, TO AN UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.* Neither did he mistake the proper Object of Worship; doing Service to an *Idol*, instead of the God who made Heaven and Earth, and is over all God blessed for ever. He would then have deserved the Character of an *Idolator*, not a pious devout Man. But the Being he did Homage to was the God of the *Universe*, the God of *Israel*, the one true and living God; besides whom there is no other suitable Object of religious Adoration.

And he worshipped the true God according to his own *Appointments*. 'Tis true, he does not appear to have been what the *Jews* call a *Proselyte of the Covenant*; inasmuch as he had submitted to *Circumcision*, and the whole *Mosaic Institution*, and was counted as a *Jew*, and conversed with as such. But he so far embraced *Moses*, and the *Prophets*, as to take the *Old Testament Revelation* the Rule of his Worshipping Hoighs no observer, either of *Nathurall* or *Jewish* Traditions.

He did not go about to *invent* Methods of pleasing God, as tho' those of his own instituting were not sufficient. This

indeed has been too much the Way of the World in all past Ages, and is so at this Day. The Church of Rome has invented *Pilgrimages, Penances, Processions*, and numberless other Superstitions; adding them to those Exercises of Piety the Scripture has pointed out. Yea, they have introduced the *Virgin Mary*, and an hundred other Saints both dead and alive, as so many *Mediums* of Approach to the divine Majesty, to the great Dishonour, if not Exclusion, of JESUS the one Mediator between God and Man. And what Multitudes of poor deluded People are there, who think themselves, and would be thought by others, eminently devout and pious, because they are religiously strict in these and such like Observances? CORNELIUS's Devotion was not of this Kind. He sacredly adhered to the Prescriptions of the Bible; thinking it enough, if he excelled himself in those Acts of Religion God had appointed. These he looked upon as bearing the Stamp of divine Authority; and these he observed, hoping for the Pardon and Blessing of his Maker.

And as he worshipped the true God in his own Way, so he took Care to do it with an honest Mind, having a single Eye to the divine Glory. He did not honour God with his Lips, while his Heart was far from him; he did not flatter him with his Mouth, or lie to him with his Tongue, his Heart not being right with him: But he was sincere in his religious Performances; the Man inwardly he seemed to be outwardly. He did not put on Religion as a Cloak, nor wear the Form of it because it was the Fashion; but he had a real Regard for God, and from this Principle observed his Sabbath, went up to his Sanctuary, and attended the Duties of his Worship. Nor did he content himself with the outward Exercises of Religion, but his chief Concern was with his Heart, that he might inwardly honour God by unfeigned Acts of Faith in him, Love to him and Dependence on him.

Thus

Thus CORNELIUS was a devout, i. e. a pious religious Man. But the Text is particular in mentioning two observable Instances of his Piety or Devotion; his *fearing God with all his House*, and his *praying always*.

The first Instance is, his *fearing God with all his House*.

By this *Fear of God*, we must not understand that Uneasiness of Mind, which is the Result of an Apprehension of him, as merely a powerful and angry Being. This is a wrong Notion of the DEITY. And a Fear of him arising from such a false Conception, is nothing better than superstitious Awe and Dread.

Neither by this *Fear of God* are we to understand that Perturbation of Mind, which is founded on Consideration of those many Sins, whereby we have expos'd our selves to the divine Resentments. This indeed is a reasonable *Fear of God*; tho' whenever Men, thro' a Sense of Sin, so employ their Thoughts on his *severer* Attributes, as to forget his *milder* Ones, especially as he has made a Representation of them in the Gospel of his Son JESUS CHRIST; and are so overwhelmed with a Dread of his *Anger*, as to have no Hope in his Mercy, this is meer *Horror of Soul*, founded on false Ideas of God; such as are neither fetched from *Reason*, nor *Scripture*: And the Tendency of it is, not to bring Men to God by Repentance, but to drive them away from him thro' Fright and Despair.

But besides these Senses of the *Fear of God*, there is yet another; viz. an *humble Awe and Reverence of him*, accompanied with *Love* to him, and consistent with *sweet Delights* in him. The Subjects of this Fear are *good Men*. The Foundation of it, just Conceptions of God; a due Consideration of his Majesty and Power, as tempered with Compassion and Grace: And in whomsoever it resides, it disposes them to

please God, and restrains them from every Thing offensive to him, or that would argue a Neglect or Contempt of him. This is that filial Fear of God, which is so much celebrated in the Scripture: And in this Sense it was, that CORNELIUS feared him.

He had upon his Mind an habitual Awe of God; not such an one as drove him from his Presence; not such an one as made his Life uncomfortable to him: But his Reverence of the divine Majesty was mixed with Love to him, and a Child-like Confidence in him. And it had a powerful Tendency to keep him from every Thing disrespectful towards God, either in Thought, Speech or Behaviour; and to put him upon expressing the lowest Prostration both of Body and Soul before him. As in Children who have in their Minds a true Fear of their Parents; the Influence of this Passion is not to fill them with a slavish uneasy Dread, but it tends rather to engage their Care to behave towards them with all dutiful Submission.

'Tis added in Commendation of CORNELIUS's Fear of God, that it had a good Influence upon his whole Family. *He feared God with his whole House.* His Religion was not confin'd to himself; but all under his Roof were the better for it. It may be, they also feared God. It was the Happiness of several pious Men in that Day, to have their whole Houses converted together with themselves, and brought over to the Profession of the true Religion. See we read of the Noble-man at Capernaum, (John 4. 53.) that he himself believed, and his House; and of Crispus the Ruler of the Synagogue, (Acts 18. 8.) that he believed on the Lord with all his House. And 'tis a Salutation sometimes to be met with in the Epistles; (1 Cor. 16. 19.) *To such an one, and the Church in his House;* importing, that the Family was converted, as it were, into a Church of CHRIST. And 'tis possible, this might be the Case

of CORNELIUS's Family. His Piety might have an Influence, under the divine Blessing, to diffuse Religion thro' his whole House. Or, however, this was, as became a true Follower of God, he took all proper Care, that his Family might be a religious One. He, no doubt, instructed them in the Knowledge, and urg'd them to the Service of GOD : He, no doubt, set up the Worship of the GOD of Israel in his Family ; resolving with Joshua of Old, *As for me and my House, we will serve the Lord*. He, no doubt, discouraged the out-breaking of Sin in his Children and Servants ; warning them against it, and laying the Restraints of his Authority upon their Lusts and Vices : He, no doubt, carried them to the Throne of Mercy, humbly and fervently praying to GOD for them, and teaching them to pray to him themselves : Nor can it be supposed but he recommended Religion to their Love and Practice, from his own exemplary good Conversation.

And what a noble Evidence was this of the Truth of his Piety ? 'Tis particularly mentioned to Abraham's Honour, and as that whereby GOD knew him to be a pious holy Man, that he took all suitable Care to promote Religion in his Family. *I knew him* (says GOD, Gen. 18. 19.), *that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment.* And the like Commendation is here given of CORNELIUS, whereby he is declared to be a *Spiritual Son of Abraham*, a Partaker of his virtuous Disposition.

The next Instance the Apostle gives of CORNELIUS's Piety, is, *his praying always*. Not that he spent his whole Time in praying. This he could not do ; it was not consistent with the Frame of his Nature, nor with many Duties that are necessary as well as Prayer : But the Meaning is, he was a Man of Prayer, dispos'd to the Duty, and much us'd to the Practice of it.

He *prayed always*, i. e. He was always in a Frame for Prayer; habitually inclined to this noble Exercise of Piety. He was ever ready to open his Lips, that he might make known his Requests to God. This was the settled permanent Disposition of his Mind.

He *prayed always*, i. e. It was his frequent Practice, the daily Employment of his Life. With the devout *Psalmist*, he began and ended the Day with God; shewing forth his Loving-Kindness in the Morning, and his Faithfulness every Night. And 'tis observable, the *Sacrifice* which God appointed to be daily offered in the *Morning* and in the *Evening*, is called the *continual Burnt-offering* (Numb. 28. 6.) and for the same Reason, and with like Propriety, Prayers daily put up to God, *Morning* and *Evening*, may be called *continual praying, praying always*.

He *prayed always*, i. e. upon all proper and fit Occasions. He did not confine himself to stated Seasons for Prayer; but ey'd the Face of Providence, and betook himself to God in humble Supplication, as new Occasions called for it. He, no doubt, had his Days of more solemn Prayer, in a Way of *Humiliation* and *Thanksgiving*, as his own Circumstances, or the Affairs of the *Public*, made them seasonable and necessary. Nor was he a Stranger to *Ejaculatory Prayer*. We may rather suppose, it was his Practice, in this Way, to lift up his Heart to God in devout Acknowledgments, as fresh Occasions were offered therefor, from what he daily met with in the Course of Providence.

He *prayed always*, i. e. he prayed and did not faint; he prayed without growing weary of the Duty. He did not, as the Manner of some is, practice it for a while, and then lay it aside; but continued in Supplication, watching thereunto with all Perseverance.

And,

And, I may add, he so prayed, with such Faith, Humility, Sincerity, Submission and holy Fervour of Soul, that his Prayers were graciously accepted of God. So he was assured by the *Angel of the Lord*, who said unto him (Context v. 4.), *thy Prayers are come up for a Memorial before God.*

Thus I have set before you the Character of CORNELIUS, as a devout religious Man.

And have we not reason herefrom to reflect upon our selves with Grief and Shame, that we fall so far below him in true Piety? The best of us all may blush, while we see our selves reproved by the *Example* of one, whose Attainments in Religion were so considerable, under smaller Advantages than ours, who, from Children, have been favoured with the Gospel and all the external Privileges of the Kingdom of God. O how languid is our Devotion! How slight the Awe of our Minds towards the divine Majesty! How feeble its Influence to restrain and govern us! How cold and lifeless are our Prayers! How remiss our Endeavours to promote Religion, either in *our Selves*, or *our Houses*!

And are there not those who give too much Reason to be lamented over, as having no true *Fear of God* before their Eyes? Why else are they so indifferent to the Duties of Piety? Why do they so often prophane the *Name*, and cast Contempt upon the *Day* and *Sanctuary* of God? Why else are they so indisposed to *Prayer*, and seldom engaged in this necessary Exercise of Religion? It may be, there are some who never in all their Life entred into their Closets, to put up a Prayer to almighty God! And can it be said of such, that they reverence their Maker? If Men *restrain Prayer before God*, 'tis a sad Sign they have *cast off the Fear of him*. (Job 15. 4.) And to this also it is owing, that so little Religion, or good Order, is to be seen in many of the Families of the present Age. How uninstructed are their Children and Servants?

vants? How unused to good Counsel and serious Advice? How, let alone to go on in the Ways of Sin, without Correction or Restraint? And are there no Families where God was never worshipped? Are there no Families, where the Heads of them, instead of Religion, encourage Vice by their evil Example, by their Prophaness, their Intemperance, their Injustice, their Pride, their ungovern'd Wrath and Passion? How unlike are such to devout CORNELIUS, who feared God with his whole House?

O see your selves condemned by his Example! And let me persuade you from it to fear God your selves, and then to do what you can to possess your whole Houses of the like religious Temper of Mind.

Charity, we say, begins at home. Your Religion, be sure, must do so. See to it that you be yourselves Men of true Piety and Devotion; and approve yourselves such, by a constant Attendance on all the divine Appointments. --- Exercise your selves to Godliness; but take Care that it be not that bodily Exercise which profiteth little. --- Don't content yourselves with an external Shew; Don't observe the Institutions of Religion meerly to be seen of Men: But look well to your Aims, that they be good; and to your Hearts, that they be sincere. Take diligent Heed, that you may serve the Lord with all your Heart, and with all your Soul; for the Lord searcheth the Heart, and hath Pleasure in Uprightness.

And being religious your selves, give Proof that you are so by sutable Endeavours to promote Religion in your Families. Like CORNELIUS, Fear God with your whole House. Let this be your faithful diligent Endeavour.

You can in no other Way expect Comfort in your Families. If Family-Religion is neglected, what may be looked for but an untowardly Temper and Conduct, in the several Members of

it?

it? The Effect whereof must be Disorder, Vexation, and Trouble: Whereas, if Religion is duly kept up in the Family, it will powerfully tend to correct the bad Dispositions, whether of Children or Servants, and engage them to behave well in their respective Places. And if this, under the divine Influence, should be the Effect, what happy Families should we have? God would delight to dwell in them, to do them Good and not Evil.

And 'tis a Matter of vast Importance to the Public, that Religion be maintained in Families; especially that the Children in them be well instructed and governed. Their good or evil Behaviour, when they are grown up, and gone forth into the World, will very much depend upon the Care that has been taken of them, while Children in the Family. If they have been early taught the Principles of Virtue; if their Minds have been betimes impressed with the Fear of God; if, from their first coming to a Capacity of moral Conduct, they have been kept under Restraints from Sin; if they have, all along as they grew up, had a good Example set before them, there will be a happy Prospect of their rising up a Generation to seek and serve the Lord. These are the Children that are the Hopes of a Country, and of whom it may be expected they will be Blessings in the World. Whereas, on the other Hand, if they are neglected, little or no Care taken to engage them for God, and inure them to the Exercises of Religion, what may be expected but that they should prove the Troublers of Israel? And the evil Effects of their bad Education may be of lasting Continuance. For, when those Children who have not been trained up in the Ways of Piety, come to have Children themselves, 'tis most probable they will neglect them, take no Care to plant in their Minds the Seeds of Religion; and, by this Means, the Generation which springs out of their Loins will be likely to tread in their Steps, and so Vice and Ignorance,

Ignorance, Prophaness and Irreligion, will descend from Children to Children's Children, God only knows how long.

In a Word, 'tis a great Charge that is devolved on you who have the chief Direction of Families. You are, in a Measure, accountable for the Souls of your *whole Houses* as well as your own. And the Day is coming, it hastens apace, it lingers not, when it will certainly be demanded of you, what Care you have taken to walk in your House with a perfect Heart; what Pains you have been at to train up your Children and Servants for God; what Instructions, Counsels and Warnings you have given them; what Prayers you have put up to God for them: And if it should then appear, that you neither served God, *your selves*, nor endeavoured that your *Families* might do so; But neglected their Souls, as well as your own: You won't be able to answer it to God, or them. If thro' your Neglect of *Family-Religion*, or, what is worse, the Influence of your bad *Family-Example*, your Children or Servants should perish in another World, O what a doleful Account would you have to give up at the Bar of CHRIST! And should any of them there charge upon you the Ruin of their Souls, could you be able to bear up under it? Don't the Fore-thought of such an Accusation strike you with shuddering Horror? --- *But, Beloved, we are persuaded better Things of you, and Things that accompany Salvation; tho' we thus speak.*

II. The next Thing observable in CORNELIUS's Character is, his *Charity* and *Justice* towards Men, together with the *good Reputation* he had gained in the World.

He was a Man of *Charity*; ready to distribute, willing to communicate: And he was large and generous in his Distributions. So the *Apostle* describes him, *Which gave much Alms to the People*. He does not appear to have been a Man of a vast Income; but yet, in Proportion to what he had, he did

a great deal for the Poor. 'Tis probable, he lived frugally in his Family, retrenching all needless as well as sinful Expences, that he might have it in his Power to be thus beneficent. He was not like many Christians, in these Days, who can see their Brethren have Need, and shut up their Bowels of Compassion; neither was he charitable in Word and Tongue only, but in Deed and in Truth. If he saw a Brother or Sister naked, or destitute of daily Food, he did not content himself with saying unto them, Be ye warmed, be ye filled; but, as far as his Ability would reach, gave them those Things which are needful for the Body.

And he was, no doubt, prompted hereto from a truly benevolent Heart. Had he sounded a Trumpet before him, when he did his Alms, that he might have Glory of Men; had he opened his Hand to relieve the Poor, not from a Principle of real Love to his Neighbour, but to serve his own Ends; --- it would not have been declared to him from Heaven, *that his Alms were come up for a Memorial before God.* The merciful God accepted his Charities to the Poor: We may therefore be sure they proceeded from a truly charitable Mind. He was not one of those hard-hearted Men, who could not be touched with a Fellow-Feeling of his Neighbour's Miseries; he was not one of those sordid Creatures, who imagine all is lost that is not laid out upon themselves; but he had a hearty Good-Will to Mankind, those of them especially who worshipped the true God in Sincerity; and was ever disposed to all the Exercises of Kindness towards them. He was tender-hearted and compassionate; apt to shew Favour, ready to all the Offices of Humanity. In a Word, he was eminent for his benevolent Spirit and Conduct; one of those good Men for whom one would even dare to die.

And he was a *just Man*, (v. 22.) as well as charitable. What he gave away in Alms to the Poor was his *own*, not

the Property of his *Creditors*. He did not defraud one Man that he might exercise Charity towards another; much less did he think of atoning for his Injustice by being bountiful to the Necessitous. Neither did he heap up Riches, and not by right. He would not steal, nor cheat; he would not deceive, nor over-reach; he would not impose on the Ignorance of his Brother, nor make an unreasonable Advantage of his Necessity; he would not be unfaithful to a Trust reposed in him; he would not neglect the Payment of his Debts, nor violate his Promise; he would not keep back the Wages of the Poor, nor defer the Hire of the Labourer to his Damages. He was, in short, a downright honest Man. A Vein of Fairness and Equity run thro' all his Dealings with Mankind. He ever made that Law of *Reason*, as well as of Christianity, the Rule of his Conduct, *All Things whatsoever ye would that Men should do unto you, do ye even so to them.*

The *Apostle* adds, in this same 22d v. that he was a Man of good Report among all the Nation of the Jews; of a fair Character, highly esteemed among his Neighbours; commonly reported to be a Man of an excellent Spirit. His Behaviour had been so blameless and inoffensive, so expressive of Reverence towards God, and Benignity and Righteousness towards Men, that he had a good Name among the whole Nation of the Jews; they all spake well of him. The true Fears of God embraced him as a pious holy Man, and admired the divine Grace appearing in him. And, 'tis probable, those who had no Religion themselves saw so much of God in his devout, humble, charitable, and universally exemplary Conversation, that they venerated his Person, and treated him with all decent Respect.

Let us now take Occasion, from this Part of CORNELIUS's Character, to reflect upon our own. And may we not see ourselves reprov'd and condemn'd by his Example? May it not be said of too many of us, that, instead of giving much
Alms

Alms to the Poor, we have given scarce any at all? O how deaf have we been to their Cry! How often have we shut up the Bowels of our Compassion! How little have we done for their Relief under Difficulties and Necessities! Have we not laid out *that* to pamper our Lusts, or adorn our Bodies, which might have better been bestowed to feed the Hungry, and cloath the Naked? And are there none of us, who have added *Injustice* to Uncharitableness? Can we lay our Hands upon our Hearts, and say, that we have all along, in the Course of Life, been fair and honest in our Dealings? Have we never oppressed the Poor and Fatherless? Have we never wronged our Neighbour? Have we carefully kept our selves from every Method of Fraud and Deceit, in our Trade and Traffick? Are there no Acts of Cozenage, no Instances of Cheating and Over-reaching, that lie heavy upon our Consciences? Let us review our past Conduct. And wherein we may have failed of *doing justly*, or *loving Mercy*, let us humble our selves before God, and repent.

And let us learn, from the *Example of CORNELIUS*, both to *give Alms*, and *do Justice*.

With him, let us *give much Alms to the Poor*. This is a great Duty, much insisted on in the *Bible*, and much is dependant on it. Inquiry will be made at the great and final Judgment, what Distributions we have made to the Poor? What Charities we have bestowed for the Relief of their Necessities? And according to what then appears, you will be *absolved* or *condemned*. If you have *shewed none Mercy*, whether will you then find Mercy; but that will be your *Doom*, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, and ye clothed me not; sick, and in Prison, and ye visited me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me.* Whereas, on the other Hand, if you have remembered the Poor, and

open'd your Hearts and Hands for their Help and Comfort, that will be the happy Sentence pronounced on you, *Come, ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.--- Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

Do you believe, my Brethren, a coming Day of Judgment? Do you expect to see the *Son of Man* descending from Heaven in great Glory, with his holy Angels, to call the World to an Account? Do you hope to be found of your Judge, at that Day, in Peace? *To do good and communicate, forget not: For with such Sacrifices God is well pleased.* Be liberal in your Distributions to Uses of Charity. And be not weary of well-doing, neither faint in your Minds; but, as you have Opportunity, do Good to all Men, especially unto them who are of the Household of Faith: So will you be acquitted at the Bar of CHRIST, and received to the Rewards of Mercy in God's heavenly and eternal Kingdom.

And let me perswade you to *do Justice* as well as give Alms. This is equally a Matter of Necessity, as you would hope, upon good Grounds, to give up your Account another Day, with Joy and not with Grief. Don't look upon the Practice of *Honesty*, as little better than *Pagan Morality*, and below the Refinements of *Christianity*. Deceive not your selves. CHRIST is not a *Minister of Unrighteousness*: And his Religion is so far from allowing its Professors to *deal falsely*, that it enjoins the contrary under the Penalty of Damnation. 'Tis true, the *meer outward Part* of *Honesty*, without an *inward righteous Principle*, is of no Value, *religiously speaking*: Neither ought our *Honesty*, or any other Virtue, to be plac'd in the Room

Room of CHRIST, and depended on, instead of him, to procure for us the Favour of GOD, and Admission into Heaven : But this don't at all weaken our Obligations to the Practice of Righteousness. The Law of *Honesty* is the Law of *Christianity* ; and if we think of being *religious* without being *honest*, we only put a *Cheat* upon our selves. The righteous Lord loveth Righteousness ; and they only who do Righteousness will be accepted of him : Neither will CHRIST save any but such. “ His Merits are no Refuge for *religious Knaves* ; his “ Wounds no Sanctuary for *spiritual Cheats, Extortioners* and “ *Oppressors* : And for such Persons to shelter themselves in “ our SAVIOUR's Propitiation, is to prophane and desecrate “ it ”. The plain Truth is, *dishonest Dealing* is a shameful Thing in those who call themselves Christians ; and whatever their Pretences, or Hopes are, while they go on in the Practice of it, the LORD JESUS CHRIST will not own them for his Disciples at the great Day ; but doom them to the Place of Weeping, and Wailing, and Gnashing of Teeth.

III. But I must now go on to the last Article in CORNELIUS's Character, *his Faith in CHRIST, and Profession as his Disciple.*

We have hitherto considered him, not as a *Christian*, but an *excellent good Man* : For so he really was, before he ever heard of CHRIST, as come in the Flesh. 'Tis probable, indeed, as he was a *Jewish Profelyte*, that he had heard of the *Promise made to the Fathers*, and believed it : But now that it was fulfilled, and CHRIST actually come, 'twas necessary that he should *believe* in him as such. And in order to this, he was directed by an *Angel*, sent on Purpose from GOD, to go to *Peter*, one of the *Apostles* of CHRIST : And it was from him, and under his Preaching, that he first heard of CHRIST, and was enabled by Faith to embrace him as the SAVIOUR, not of the *Jews* only, but of the *Gentiles* also. The first

first Sermon concerning CHRIST, CORNELIUS ever heard, we have recorded in this Chapter, from the 34th to the 43d v. And the Effect it had upon him, and those that were with him, is recorded also in the following Verse, *While Peter yet spake these Words, the holy GHOST fell on all them which heard the Word.* And that the holy GHOST so fell on them, i. we. Cornelius and Company, as to dispose and enable them to receive CHRIST by true Faith, we learn from the 15th Chapter of the Acts; where the Apostle Peter, giving the other Apostles an Account of the Effect of this very Sermon upon CORNELIUS and the other Gentiles with him, says, v. 8, 9. *God gave them the holy GHOST, purifying their Hearts by Faith.*

So that CORNELIUS was a Believer in CHRIST: And, as such, he took upon him the Badge of Discipleship; was baptized in the Name of the Lord, as we read in the last Verse of the Chapter.

How he behaved himself in his christian Capacity, we are not particularly told; but he, no doubt, continued stedfastly in the Doctrine of CHRIST, and made Improvements in Grace and Holiness, in Proportion to the greater Advantages he was now favoured with. We may reasonably suppose, if he was a good Man, while only a Jewish Proselyte, he was much more so now that he was a Believer in JESUS; having seen and heard those Things, which many Prophets and Kings have desired to see and hear, but could not.

And if Faith in CHRIST was a matter of Necessity in Respect of CORNELIUS, 'tis certainly so in Respect of us, who live where his Gospel is preached, and the Evidences of it, as a Revelation from God, have been clearly set before us. We are the Persons to whom our SAVIOUR speaks, as it were, by Name, in those Words, Mark 16. 16. *He that believeth shall be saved. But he that believeth not shall be damned.* And again, John 3. 18. *He that believeth on him is not condemned; but he*
that

that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And yet again, v. 36. He that believeth on the Son hath everlasting Life: And he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.

Take Heed then, my Brethren, lest there be in any of you an evil Heart of Unbelief in departing from the living God, and his only begotten Son JESUS CHRIST. ---- Don't satisfy your selves with any Religion without CHRIST, nor with any Thing in Religion to the Exclusion of him. Deceive not your selves: There is not Salvation in any other; for there is none other Name under Heaven given among Men, whereby you can be saved. ---- Receive it as a faithful Saying, and account it worthy of all Acceptation, that CHRIST JESUS came into the World to save Sinners. And count all Things but Dung, that you may win CHRIST, and be found in him, not having your own Righteousness, which is of the Law; but that which is thro' the Faith of CHRIST, the Righteousness which is of GOD by Faith: Yet, see to it that your Faith has a due Influence both on your Hearts and Lives; that it be an inward, active, powerful Principle of holy Obedience; shewing it self in all the genuine Exercises of Love to GOD, and the REDEEMER, and your Neighbour. So may you look for the Mercy of the LORD JESUS CHRIST to eternal Life.

I have now done with my Text. But it remains, as I promised at first, to give you some Account of that excellent Servant of GOD, whose Death gave Occasion to the preceding Discourse.

And I am inclin'd to this, not that I might flatter a dead Friend, but do Honour to that Grace of GOD, which was exceeding abundant towards him, in Faith and Love that is in CHRIST JESUS. Such conspicuous Instances of high Attainments

ments in the christian Life are very uncommon. And God expects a just Notice should be taken of them. It would be a Wrong to the World, Injustice to the Memory of the Dead, and a withholding from God the Glory due to his rich Grace in JESUS CHRIST, to be silent, when so fair an Occasion is offered publicly to recommend Religion. And I am the rather disposed to this Service, as, in the present Case, I shall be under no Temptation to exceed the Truth, and none will suspect I am govern'd by sinister Views.

The Person whose Death we are lamenting, seems so like to the Scripture CORNELIUS, that, I doubt not, your Thoughts were upon him, while I was opening the Character in the Text: Nor was he at all inferiour to him, either as a *devout Man; fearing God with all House, and praying to God always; Or as a charitable Man; giving much Alms, considering his Estate, to the Poor: Or as a just Man, and of good Report among all the People by whom he was known: Or as a sound Believer in JESUS CHRIST.*

I shall not confine my self to the Method of my Text in giving his Character; but chuse to speak of the Things that were exemplary in him, as they may come to Mind: And I shall say nothing but what I came to the Knowledge of, either by *personal Acquaintance and Conversation with him, or have seen under his own Hand in Papers that he has left behind him.*

It was when between *fifteen and sixteen Years of Age*, that he had awakened in him a serious Concern about his Soul, and everlasting Salvation. His Sins were now set in Order before him, and his Soul filled with Distress, from the View he had of himself as exposed to the Curse of the Law, and the Wrath of God. And he made a good Use of his Convictions; *such conspicuous instances of high Attain-*

was

was enabled, under the Influence of them, to break off from his Sins, and vain Companions, and betake himself to a serious and diligent Attendance on the *appointed* Means of Conversion; especially *secret Prayer*: In which he was most earnest and importunate with GOD to take Pity upon such a poor miserable Sinner. I find him writing upon this Head in the following Words. “ Never did any Person more earnestly seek for
 “ Food for their Bodies to nourish and strengthen them, than
 “ I did for Opportunities to pour out my Soul before GOD,
 “ in humble and importunate Prayer for Grace and Mercy.
 “ This was my constant and daily Work, not only on frequent and fixed Seasons for solemn Prayer; but by constant keeping my Heart with GOD, and by earnest *ejaculatory* Prayer, pouring out my humble and fervent Petitions
 “ to the GOD of all Grace, that he would be pleased, in his
 “ infinite Mercy, to have Compassion on my miserable Soul,
 “ and not suffer me to perish under his Wrath forever ”.

And he was particular in his Care, not to stifle his Convictions, but lay himself still more open to them, that he might know the Worst of himself, and the All-sufficiency of CHRIST, and be enabled to repair to him as the *alone* SAVIOUR, in the *Gospel-Way*. “ I humbly bless GOD, says he, that he did
 “ not suffer me to take any Methods, or use any Means, to
 “ stifle the Convictions of the blessed SPIRIT, and so recover
 “ my carnal Ease and Rest; but that I was influenced to
 “ do all that lay in my Power to cherish these Convictions,
 “ and to lay my Soul open yet further to them, by earnestly
 “ begging of GOD, that he would be pleased to make me
 “ yet more and more sensible of my dreadful Estate, and shew
 “ me the Worst of my self, and the absolute Need I stood
 “ in of the LORD JESUS CHRIST; and that he would discover him to my Soul, as a most suitable and all-sufficient
 “ SAVIOUR for such a miserable undone Sinner as I am, and
 “ persuade and enable me to receive him by a true and living

“ Faith, and heartily accept of him in all the Offices he is invested with, as the Mediator and Saviour of his People ; as
 “ a *Prophet* to instruct me in the whole Will of God ; as a
 “ *Priest* to atone for my Sins, and procure a perfect Righteousness for my Justification before God ; and as a *King*
 “ to rule and govern me, mortify my Lusts, and subdue all
 “ my spiritual Enemies ”. And he went on humbly and diligently waiting upon God, in the Ways of his own Institution, till he was enabled to receive the LORD JESUS CHRIST, with a Faith disposing him to commit the whole Affair of his Salvation into his Hands, trusting in him and him alone for Righteousness and Strength ; with a Faith that purified his Heart, and shew’d it self by Works, in a uniform steady Course of Obedience to the Gospel, thro’ the After-Course of his Life.

He was but a very young Man, when he came into Fellowship with this Church ; and he did it, after great Exercise of Mind, and upon full Conviction of his Duty in this Regard. His Words are ; “ I was, at this Time, impress’d with a very
 “ great Concern of Soul as to my Duty in coming to the
 “ *Lord’s Table*, and exercised with very great Fears about my
 “ *Qualifications* to come to that *holy Ordinance* ; but a Sense
 “ of Duty was so strong upon my Heart, that I could not,
 “ I dared not, neglect, or delay any longer ; considering that
 “ positive Command of my dear and blessed SAVIOUR,
 “ *This do in Remembrance of me* : And so I soon complied with
 “ my Duty in this Regard, and gave up my Self to God
 “ wholly and forever ”. And he was religiously strict in his Attendance on this, and all the other Duties of *Piety*, whether *public*, or *private*, or *secret* : Nor did he content himself with this, but made it his Endeavour, depending on the divine Strength, to do the whole Will of God, by living *soberly* and *righteously*, as well as *godly*. He made Conscience

indeed

indeed of his *Words*, yea, his *Thoughts*, as well as *Actions*. And it was the Labour of his Life to behave like a *Christian* in every Relation he sustained, to approve himself a good Husband, a good Father, a good Neighbour, a good Friend, a good Member both of Church and Common-wealth.

And he was particularly concern'd about his *inward Principles* and Springs of Action; not satisfying himself with the *external Performance* of Duty, but realising the Necessity of right Aims and Views, and that the Heart be right with God. And such had been his Care upon this Head, as that he was able to write in these Words; "I have long ago found by
" happy Experience, that now I perform the Duties of Religion from quite other Principles and Dispositions, and
" from other Ends, than I formerly did. Now it is with a
" View to God: And the pleasing and glorifying him, I can
" sincerely say, is the great End I aim at, in all the Duties I
" perform. I can truly say, and therein approve my self to
" God *who searches my Heart*, that to please and glorify him
" is the very Top of my Ambition and Desire. I humbly
" bless God I can say, I do love him with all my Heart and
" Soul, and Strength and Mind; and that I love him for himself, on account of the infinitely amiable Perfections of his
" Nature, such as his Holiness and Justice, his Goodness and
" Mercy; and that it is my desire and endeavour to be con-
" formed to him, in these and all other his communicable
" Perfections, in the highest Measure I am capable of. I can
" truly say, I love the Law of God for this Reason, because
" it is holy; that I delight in it after the inward Man, and
" desire nothing more than to be conform'd to it in the Frame
" and Temper of my Mind.---I hate all Sin for this Reason, be-
" cause it a Transgression of God's holy Law; and I desire
" that all Sin may be rooted out of my Heart".

And he was careful, not only that his Aims and Principles might be good, but that he might also place his *Dependance* right; not on *his own Works of Righteousness*, but the *Merits of the LORD JESUS CHRIST*. Accordingly, tho' he made it the *grand Business of his Life*, to walk before GOD in all his Commandments and Ordinances blameless, yet he was thoro'ly sensible what a poor, frail, imperfect Man he was; that *all his Righteousness* was but as *filthy Rags*, and that he could have Hope no where but in the Mercy of GOD, and *Righteousness and Blood of CHRIST*. Hear his Language upon this Head.

“ Notwithstanding, says he, the Experience I have had of
 “ GOD's gracious Workings on my Heart, and a steady con-
 “ stant Practice of the Duties of Religion from my Youth up,
 “ I bless GOD, he has, by his holy SPIRIT, effectually shown me
 “ in the clearest and most convincing Light, the Imperfection
 “ of my Graces and Duties, and that they must all be re-
 “ nounced in Point of Justification, and that I must be justifi-
 “ ed freely by the Grace of GOD, thro' the Redemption
 “ that is in the LORD JESUS CHRIST. And I trust, GOD
 “ has bro't me off from any Dependance on *these*, and ena-
 “ bled me to receive CHRIST, and depend upon *his Right-*
 “ *eousness alone* for Salvation: And my hearty Desire is to be
 “ found in CHRIST, not having on my own Righteousness,
 “ which is of the Law; but that Righteousness which is thro'
 “ the Faith of CHRIST, the Righteousness of GOD by Faith ”.

But there are some observable Things in the Life of this good Man, which must not be passed over without special Notice.

The *first* is, The Christian Temper of Mind, and noble Resolutions, with which he went out into the World when he came of Age. I shall give you what I have to say here in his own Words. Says he, “ When I arrived at Age, and came
 “ into the World to act for my self, I bless GOD that by his
 “ Grace,

“ Grace, I can say, I came into it with this Disposition and
 “ Resolution, to make the Glory of God, and in Conjunction
 “ therewith, and Subordination thereto, the Salvation of my
 “ precious Soul, my great and principal Care ; that I would,
 “ by the Help of Grace, make this World, and all the Af-
 “ fairs and Concerns of it, stoop and be subordinated thereto ;
 “ that by a prudent Management of my *particular* Calling, I
 “ would make it subservient to my *general* Calling ; and that
 “ I would endeavour to follow the Advice of my blessed SA-
 “ viour, *Seek first the Kingdom of God and his Righteousness,*
 “ and to rely on his Promise for the *Addition of other Things,*
 “ as he should see them to be *needful* for me. Accordingly,
 “ I was bro’t to conclude with my self, that to be rich or
 “ great in this World was not necessary for me, but to be
 “ religious and holy was *necessary*, absolutely so ; and so I was
 “ brought to this Resolution, to hearken to, and comply
 “ with, that Admonition of God, by his holy Prophet, *Seek-*
 “ *est thou great Things for thy self ? Seek them not.* And to this
 “ it was owing, that I never involved my self in the Business
 “ of this World, so as to make it become a Snare to my Soul ;
 “ nor suffer’d any worldly Affairs to hinder me from waiting
 “ on God, either in the *public*, or *private*, or *secret* Duties
 “ of Religion”. How happy would it be, if our young Peo-
 ple would generally set out in the World, under the Influence
 of such holy Dispositions and Resolutions ! Making Religion
 their *principal* Business, and subordinating their temporal Affairs
 to the Concerns of their Souls and eternal Salvation.

Another Thing I can’t but esteem exemplary in him, was
 the considerate religious Temper, with which he engaged in
 the weighty Affair of *Matrimony*. He writes thus upon it ;
 “ When I came to a Resolution to alter my Condition, by
 “ entering into the married State, this I considered as a Matter
 “ of great Weight, and that it would be my making or un-
 “ doing in the World. And it put me upon most humble
 “ and

“ and importunate Supplications to GOD, my heavenly Father, for Guidance and Direction ”. And he speaks with Thankfulness, of being directed to one, “ with whom he lived happily ; and that they lived together as Heirs of the Grace of Life ”. It would be well, if our young Men and Women would bear in Mind this good Example, and act according to it. This of Marriage is one of the most momentous Affairs of Life ; and yet, ’tis too commonly engaged in with no more Consideration, than if it was a very trivial Concern.---It ought to be tho’t upon in a serious Manner, and carried to GOD, by frequent and earnest Prayer, as a Matter of the greatest Importance ; that which has a near Connection, not only with our *temporal* Happiness or Misery, but the Happiness or Misery of our *Souls* in *another World*. If, in any Thing of a *temporal* Nature, you need the divine Guidance, ’tis in *this* : And you should religiously acknowledge GOD, that he may direct your Steps. Those Matches, in which GOD is not consulted, are most likely to prove Curses.

Another Thing worthy of Remark in this good Man, is that *Truth* and *Honesty* he ever made Conscience of exercising, in the Course of his Trade and Business. He writes upon this Head in these Words ; “ I am able, with Comfort, to look back upon the Whole of my Concerns in the World, and can sincerely say, I am not in the least conscious to my self of any Fraud, or of deceiving any Man, in the Course of my Dealing with him. And, as for any Promises or Engagements that I might, at any Time, bring my self under, it has been my conscientious Care, at all Times, to fulfill them, in the exactest Time, and to the Satisfaction of every Person to whom I stood engaged ; always believing and realising, that a Man cannot be a *good Christian* without being a *just* and *honest* Man.” And he herein certainly judged right. In vain may any pretend to be the *Disciples* of CHRIST, if they break their Promises, neglect the Payment of

of their just Debts, and use the Methods of Fraud and Deceit in their Trade and Commerce. This deserves our serious Consideration in this Day of prevailing *Dishonesty*. For tho' it is not eno^d, that we *deal justly*; yet this must be one Ingredient in our Character, or we shall never inherit the Kingdom of God.

Family-Religion also is that in which he is worthy of Imitation. Says he, "*Joshua's Resolution has been mine, As for me and my House, we will serve the Lord.*" And it has been "my constant and unfeigned Desire and Endeavour to walk in my House, with a perfect Heart; and to set the LORD always as present before me. And when it pleased GOD to increase my Family, by giving me Children, it was always the great Concern of my Soul to be faithful to GOD and them, by instructing them, and bringing them up for GOD; and by setting an holy Example before them." He has left, in Writing, a large Form of Instruction, by Way of Question and Answer, of his own drawing up: And as it was the Form he ordinarily used in Instructing his Children, he committed it to Writing for their Benefit, not knowing but it might please GOD to take him away, while some of them were young: And 'tis done with good Judgment, and discovers considerable of Knowledge in Religion. His Children, 'tis to be hoped, will prize it, and make a wise and good Use of it.

He was likewise eminently a *Man of Prayer*. Few, I believe, were ever more constant in an Attendance on this Duty, or made it more their Business. I have heard him say, "that Prayer to GOD had been his *daily* Employment, the Work and Business of his Life, from the Days of his Youth." And in his Papers I find him saying, "That, for the Space of *Forty Years*, hardly ever twenty-four Hours had rolled over his Head, but, at least, *two Hours* of it had been spent

" in

“ in serious fervent Prayer to GOD, in *Secret*, in his *Closet*,
 “ and in his *Family*. ” And he did not attend this Duty, as
forced to it by his Conscience, or as esteeming it a Task ; but
 it was a real Pleasure to him, in this Way, to repair to his
 heavenly FATHER. I have heard him say, “ Prayer was
 “ the Delight of his Soul ” : Nor otherwise could he have
 been so abundant in it.

In fine, His *Charity* is what deserves an honourable Men-
 tion. “ I humbly thank GOD, says he, that, by his Blessing
 “ on my poor Endeavours, and small Business in the World,
 “ I have been enabled, not only to provide for my Family,
 “ and to live comfortably, but also to exercise my self in
 “ *Works of Charity*, as my Ability and Opportunity have re-
 “ quired ; and that, I hope, from a sincere Love to GOD and
 “ CHRIST, and out of Obedience to his blessed Will, and
 “ that I might honour the Lord with my Substance, and testi-
 “ fy my Gratitude to him for his great Goodness to me. ”

I would add here, I have had Occasion to observe in him,
 since his Introduction into the *Deacon's* Office, a peculiar Con-
 cern for the Poor : And he always appeared to me, not only
 faithful and prudent in distributing the Charities put into his
 Hands for their Use, but consciencious in doing the utmost
 himself to relieve them under their Necessities. And he took
 Pleasure in ministering to their Help ; and was ready, upon
 proper Occasions, to provoke his Friends and Neighbours to
 Love and good Works. In these, as well as in all other Re-
 spects, he *used the Office of a Deacon well*, and *purchased to him-
 self a good Degree, and great Boldness in the Faith, which is in*
 CHRIST JESUS.

I have now acquainted you, in some Measure, with the
Spirit and Life of this good Man ; his Love to CHRIST, and
 uniform, regular, humble and close Walk, with him. And
 what

what might be expected as the Fruit, but a good Hope towards God; yea, a comfortable Assurance of his being interested in his Favour here, and of dwelling with him in Heaven hereafter? And this accordingly was the Effect. I was never acquainted with many, who enjoy'd such a constant, uninterrupted Serenity of Soul, arising from the full Assurance of Hope. He speaks upon this Article in these Words: "With the most profound Humility of Soul, and in the deepest Sense of my own Unworthiness, I would acknowledge and admire the free and sovereign Grace of God towards me, in making me the Subject of so distinguishing a Favour, as to be able to say, with the holy and blessed Apostle Paul; *I knew a Man in CHRIST above fourteen Years ago.* And if it should be enquired, how I came by this Assurance of my good Estate towards God? I answer, By the SPIRIT of God witnessing to his own Work in my Soul, and not by any hasty sudden Transport of Affection; tho' of this I have had considerable Experience in the Course of my Life. In This Assurance, I bless God, is not like *Jonah's Gourd*, which came up in a Night, and withered in a Night; but is the Effect of long waiting, and earnest and diligent seeking. I can say, and I bless God that I can say it, that *I have made a Work and Business of Religion for fifty Years.* And I have now this for my Rejoicing, the Testimony of my Conscience, that in Simplicity and godly Sincerity, not by fleshy Wisdom, but by the Grace of God, I have had my Conversation in the World. And I humbly acknowledge, it is by the Grace of God that I am what I am; and His Grace bestowed on me was not in vain. But I laboured in Religion; yet, not I, but the Grace of God that was with me. And I most humbly give Thanks to God the Father, who hath made me meet to be a Partaker of the Inheritance of the Saints in Light." There is another Passage in his Papers, from whence you may collect, how he came to such a settled Assurance of his Interest in the Mercy of the Lord JESUS CHRIST

to eternal Life: And I the rather take this Opportunity to relate it to you, because it discovers so clear and sound a Judgment in the true *Scripture* Way of arriving at *Assurance*. It is this; “ *Sanctification* is certainly the best and most certain
 “ *Evidence* of our being *pardoned* and *justified*, let Men boast
 “ and brag of their strong Faith in the Merits and Righteousness of CHRIST, and that they are justified thereby, while
 “ they have no Regard to *inherent Grace* and *Holiness*, as the
 “ *Evidence* hereof. This is bold Presumption; and plainly
 “ shews, that they have no true Knowledge and Experience of that *Scriptural Assurance*, which does and will afford true, solid, and lasting Joy and Comfort. In order to
 “ be satisfied in this great Gospel Privilege, that the blessed
 “ GOD has *pardoned* and *justified* me, by imputing the perfect Righteousness of his SON, the Lord JESUS CHRIST,
 “ to my Soul; would I ascend up to Heaven, to search into
 “ GOD’s secret Counsels? No, I would rather descend into
 “ my own Heart, and make this serious and solemn Inquiry,
 “ whether the holy SPIRIT of GOD has come and taken Possession of me, and set up his Kingdom of Grace in me,
 “ subdued my Lusts, and destroyed the Dominion of Sin and Satan in me, and enabled me heartily to embrace the Lord
 “ JESUS CHRIST, submitting my Soul and Conscience to his
 “ Rule and Government? What better *Evidence* can I have,
 “ that I am a Child of GOD, than to find that he has wrought the Temper of a Child in me? How can I know that GOD
 “ loves me, but by finding the Love of GOD rooted in my
 “ Heart? How can I come to know that I have a sure Title
 “ to Heaven, and that I shall certainly enter into Heaven
 “ when I leave this World, but by finding that I live in Heaven, and converse with spiritual and heavenly Things, now
 “ while I am living here on the Earth? ”

Thus you see, how this good Man came by his Hope of Heaven. And it was always (from the Time of my Acquaintance

tance with him) the same steady firm Persuasion, without wavering or Interruption : And so it continued, thro' the whole of his lingering Sickness. I never perceived in him the least Uneasiness, thro' Fear of Death ; but often had Occasion to take Notice of his calm and placid State of Mind, his Willingness to die, and strong Faith that he should *die in CHRIST*, and go to be with *CHRIST*, in his heavenly *FATHER's Kingdom*. So far as fell within my Observation, he was a Stranger, both in *Health* and *Sickness*, to a *rapturous Kind of Joy* ; but he was favoured with that, which, in my Opinion, was much more desiræable, a manly, solid, stable Satisfaction of Soul, ever accompanied with a becoming Seriousness and Solemnity of Spirit. The greatest Emotion I ever saw in him was a few Days before our last *Sacrament*, when, looking upon me with a pleasant, yet serious Countenance, he said with some Degree of Warmth, " I should esteem it a great Favour, if God " would please to call me hence before the next *Sabbath*, " that, while you, and the Church I belong to, are celebrating " the *Memorial of my dying SAVIOUR*, at his *Supper on Earth*, " I may be sitting down at the *Supper of the Lamb in GOD's* " *heavenly Kingdom* : Nevertheless, not as I will, *FATHER*, " but as thou wilt ". He would often say, " I bless GOD, " I can with Appropriation call GOD MY *FATHER*, and " *JESUS CHRIST MY SAVIOUR* ". He would often say, " I know whom I have believed, and I am persuaded, that he is " able to keep that which I have committed to him against that " Day ". He would often say, " I know GOD has wro't " his own *Work* in my Soul ; and I am confident of this very " Thing, that he which hath begun a good *Work* in me, will per- " form it unto the Day of *CHRIST* ". He would sometimes say, " GOD is with me, and he will be with me ; he has " prepared me for himself, and he will take me to himself " I have heard him say, " He had not the least Doubt of his going " to Heaven when he died ; For (said he) God has made me " meet for the heavenly Inheritance ".

I would not suggest by all this, as tho' he was free from Infirmities and Faults. In this Sense, *there is none that doth Good; no, not one.* And he would often, in the Midst of his strongest Expressions of *Assurance*, speak of himself as a poor, frail, imperfect, sinful Man; and say, after all, *that I esteem the fittest Prayer for me, God be merciful to me a Sinner.* But then, he once added what I can't but think worth mentioning, "So long, says he, as I know that my Heart is right with God, and that he has form'd his own blessed Image in me, the Remains of Sin don't at all weaken my Hope. I desire, indeed, to be humble under a Sense hereof, and to mourn for my Infirmities and Sins; but they shall not make me part with my Hope. It was not the Design of CHRIST to make Believers perfect in this World. Perfect Freedom from Sin, and Perfection in Holiness, are reserved for Heaven: And I hope to enjoy these Blessings there."

In a Word, thro' his whole Confinement, 'twas more than a Recompence for a Visit to him, to behold the Serenity of his Soul, the Strength of his Faith in God and CHRIST, his intire Contempt of the World, perfect Indifference to Life, and constant actual Willingness and Readiness for Death. This indeed was very much his *habitual* Frame for a Course of Years before his Sicknes. And it continued, yea, increased, in that *trying* Time. He was, all along, in his Sicknes, in the lively Exercise of Faith and Hope; and often expressed, even his Longings to be with CHRIST, which is best of all. The last Time I saw him was about three Hours before his Death; and he enjoy'd the same calm State of Mind, and express'd the same Assurance of Hope, he had all along done. The only Difference was, his Strength so far failed, and Tongue faulter'd, that it was with Difficulty I was able to understand what he said. Tho' I distinctly remember, the last Words I heard him utter were these, *When you come to Heaven, you will find me there.* Under

Under these Circumstances, by Faith looking beyond the Grave to the Joys of his LORD, his *Body* fell asleep, while his *Spirit*, I have no Doubt, was receiv'd to the *Spirits* of just Men made perfect. And when the Son of Man shall come, in the Clouds of Heaven, at the great and last Day, to awake those who sleep in the Dust, He, among the Dead in CHRIST, shall live to Honour and Immortality in GOD's heavenly and everlasting Kingdom.

And can the surviving *Relatives* of such a Servant of JESUS CHRIST be disconsolate? Mourn you may; but let it be for your selves, not for him. For your Loss is his Gain. He is now got above the Reach of Sin and Sorrow: He is now in the *Paradise* of GOD, in Company with holy Angels, and perfected Spirits, yea, he is in the Presence of JESUS the SAVIOUR, and of GOD the Judge of all. And would you wish him back again into this World of Misery? As ye loved him, rejoice that he is gone to the FATHER: Rejoice in his Happiness, while you grieve that you shall no more have the Benefit of his Company here on Earth.

We unitedly bow the Knee to the GOD and FATHER of our LORD JESUS CHRIST; blessing him to be the Widow's GOD and Husband. And may she be quickened in her Preparations to follow after her departed Companion, that she may again see his Face, and live with him in Glory.

Not can we wish any Thing better for the bereaved Children, than that their Father's GOD would be their GOD, and give them a double Portion of that good Spirit which rested on him. O remember the Instructions, the Counsels, the Warnings he has given you! They will rise up in Judgment against you, if you don't.---Let it be your solicitous Endeavour to supply his Place in the World, and be a like Blessing in it.

And

And let us all duly resent the Death of this *Man of God*. His Death is a Loss, not only to his *Family*, but to the *Town*, and especially *this Church*, and the *Poor* of it.---There are few such Men left among us.---*Help, LORD, for the godly Man ceaseth; the Faithful fail from among us.*---The LORD is thining our *Glory*.---Let us follow them who, thro' Faith and Patience, are gone to inherit the Promises.

And may it please the good GOD, as he takes from us Men of Faith and Prayer, and an exemplary Conversation in *CHRIST*, to raise up others to supply their Place! And may there never be wanting, instead of the *Fathers*, the *Children*, to uphold the *Worship* and *Ordinances* of *CHRIST* in *this House*. GOD grant it for his Mercies Sake, in his beloved *Son Jesus*.

A M E N.